

AMERICAN REVIEW OF EASTERN ORTHODOXY



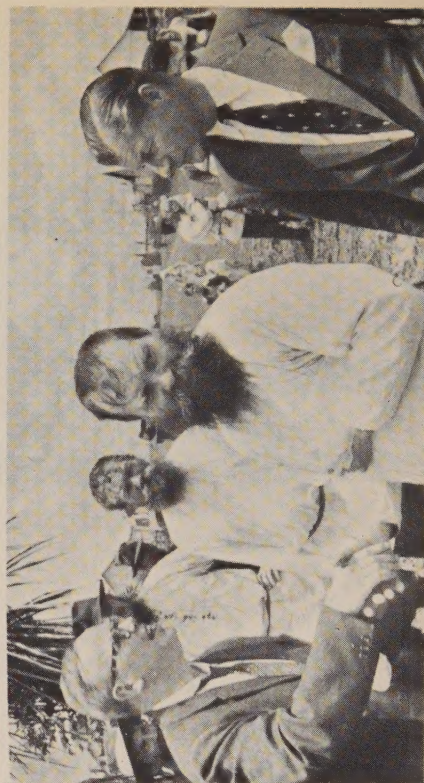
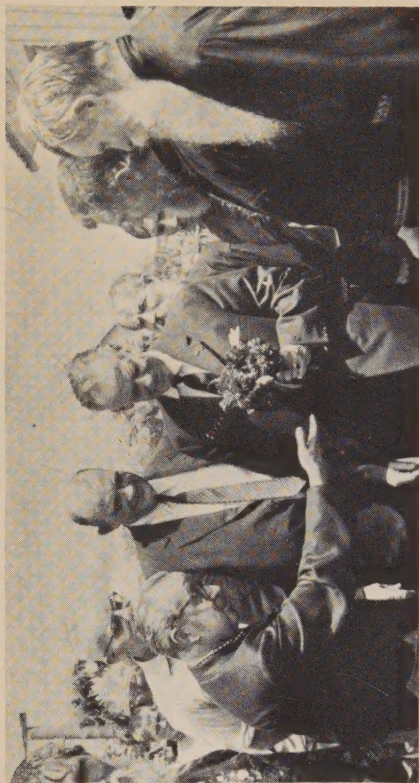
VOL. 6 NO.3

MARCH 1960



Annunciation

The Picture Of The Month



World Council of Churches' leaders, Dr. Eugene Carson Blake and Dr. Visser 't Hooft (top) - Dr. E. Chandler and Andrew Moumavtseff (bottom) at the 1960

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AMERICAN REVIEW OF EASTERN ORTHODOXY



IN THE COURTS



U. OUTLINES CONDITIONS FOR DROPPING HOSPITAL 'TEST CASE'. A spokesman for POAU (Protestants and Other Americans United) has offered to drop a law suit that is testing the constitutionality of a grant of public land to a community hospital to be operated by a Roman Catholic nursing order.

However, said POAU's attorneys, the suit will be abandoned only if the Sisters of the Holy Cross agree to a stipulation that Catholic medical ethics will not be imposed on non-Catholic patients or physicians.

The assurances, which POAU said would remove all non-Catholic objections to Catholic operation of the community hospital, are:

1. That physicians, surgeons, and nurses in said hospital may freely give information and assistance in matters of birth control and use of contraceptive devices.
2. That no physician, surgeon, nurse, psychiatrist, attendant, or patient will be denied the right to treat or be treated....in accordance with the code of the American Medical Association.
3. That physicians may, in said hospital, freely recommend and surgeons and nurses may, without hindrance, perform therapeutic abortions when necessary to save the life of expectant mothers.

The community hospital, in question, is located in Silver Springs, Maryland; the amount of public land and money involved is approximately \$250,000. The Sisters of the Holy Cross have already announced that they expect to receive approximately \$650,000 in federal aid for the proposed hospital under the Hill-Burton Act.

The Roman Catholic hospital administration code specifically forbids 'destruction of fetal life, and forbids giving of advice on use of certain medically recognized birth control practices', even if loss of life of patient is jeopardized thereby. The code also forces all patients and personnel of said hospitals to abide by dogmas of Roman Catholic Church in all matters relating to medical practices, done within their walls. - ED.

The POAU is an inter-denominational organization that is primarily concerned with all phases of life that cause problems relating to Separation of Church and State. It is supported by voluntary donations and has offices in Washington, D.C., as well as in many cities throughout the U.S. - ED.

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SUPREME COURT REJECTS 'WITNESSES' ZONING RULE APPEAL. The United States Supreme Court has rejected an appeal from Jehovah's Witnesses, asking that it review the constitutionality of a New Jersey zoning ordinance that imposed such requirements for parking, as to make it unfeasible to build a church in a residential area.

The court dismissed the appeal 'for want of a substantial federal question'. The case had previously been heard by the N.J. Supreme Court, which took the position that 'public safety' was the only issue involved. (The 'Witnesses' had argued that 'freedom of religion' permitted a larger parking area and to restrict them, by demanding excessive parking facilities, was a

violation of the Constitution.-ED) The State Court ruled that the municipal authorities of Allendale, N.J. had properly exercised judgement in defining the needed area for off-street parking, for the good and welfare and public safety of its citizenry.

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LUTHERAN JUDGE COMBINES SOLOMON AND 'GOOD SAMARITAN' IN DECISION. By combining the wisdom of Solomon and the parable of the Good Samaritan, Judge Woodring of the Northampton County Court of Common Pleas, Easton, Pa., has resolved the case of the 'D.' and the Halloween pranksters.

On Wednesday, Feb. 11th, Judge Woodring sentenced Dzonizy Kazimierczak, a 57-year old man who immigrated to the U.S. with his wife in 1951, to one year in prison for peppering two teenagers with shotgun pellets on last Halloween night; both received minor injuries.

The Judge, a member of the local United Lutheran Church, said he felt the teen-agers' conduct on Halloween was inexcusable and that they must participate and share in his sentencing of the defendant. To do this, he ordered the teen-agers to visit the County prison daily and recite the 25th-36th verses of the 10th chapter of St. Luke (the parable of the Good Samaritan). He stipulated that the first day that they failed in this obligation, that the defendant might apply for parole.

The first day that Mr. Kazimierczak served in jail, the two teen-agers appeared and read the required verses before the cell of the convicted man; then they asked his forgiveness. They then wrote the Judge a letter and explained that 'forgive us our trespasses' applied to them equally with Mr. Kazimierczak; subsequently they failed to come to the jail again and hence allowed the prisoner to apply for parole, which was given.

* * * * *

ROMAN CATHOLIC PRIEST ADMITS FORGERY. In West Branch, Mich., a Roman Catholic priest pleaded guilty to forging a check to loot the bank account of the church where he was serving as assistant pastor.

At an arraignment in Circuit Court, Reverend Father Francisco Paz, 37 years of age, said 'I am guilty'. He pleaded guilty specifically to forging a \$3000 check; he is also accused of taking some \$14,500 from the parish account over a two month period. He was arrested last Dec. 31st at a roadblock set up by state police, after he left St. Joseph Church that morning. The bank had phoned the Rev. A. J. O'Toole that his assistant had cashed checks before leaving. Some \$2000 are still missing, altho some money was recovered.

* * * * *

KREHEL vs EASTERN ORTHODOX CATHOLIC CHURCH IN AMERICA. Supreme Court Justice Jacob Markowitz of New York State issued, last December, a ruling on an action brought by one Father Theophil Krehel (Russian Orthodox priest and practicing attorney) against an independent N.Y. Religious Corporation (Eastern Orthodox Catholic Church In America, Inc.)

Theophil Krehel, whose father - Damian Krehel - is also a Russian Orthodox priest, entered an action for collection of 'attorney fees' against the independent religious body. His contention was that he had been retained by one 'Archbishop James Toombs, etc.' for the 'said religious corporation in all its affairs including commencement of a Supreme Court action.....'

Judge Markowitz quickly pointed out that Judge Walter in that case (i.e. - the 'Supreme Court action') had determined the facts of such contentions that were involved in that suit; his decision was unanimously upheld in the N.Y. Appellate Court as well. It is obvious, Judge Markowitz pointed out, that therefore Krehel must look to Toombs for compensation, since Toombs had

ity to retain Krehel on behalf of the Corporation.

Judge also ruled that Krehel was 'not a mere outsider to the passing events, completely are of the....conflict preceding the prolonged litigation....(but)....by his own admission.... in 'active' church worker and, if his statements made on his applications for 'clergy fare'icates' are accurate, he devoted his time exclusively thereto. There is no basis in law im to look to the defendant.....for compensation. He must look to them that hired him'.

Judge Walter's decision of 1955 stated that 'in the Hermitage of Our Lady of Kursk, Mahopac, N.Y., Bishops of the Russian Orthodox Church Outside of Russia consecrated Plaintiff Toombs (Archbishop James) as Bishop of Manhattan....with all canonical rights of a diocesan bishop.' It was further stated that charges had been made in the trial that Archbishop James Toombs 'had been convicted of crime and had been twice married, and.....that he had paid a money consideration for his consecration by the Russians'.

His Eminence, Metropolitan Anastassy, heads the Russian Orthodox Church Outside of Russia, which has headquarters in New York City. The address of Archbishop James has also been given as being in New York City.

* * * * *

IGIOUS 'DOOR-TO-DOOR' CANVASSING IS CONSTITUTIONAL, SAYS COURT. Mah's Witnesses have a constitutional right to distribute literature from door to door, Hon Pleas Judge D.D.Box ruled in an Oklahoma City,Okla., trial. The decision reversed convictions of four men in police court in nearby Nichols Hills for allegedly violating an ordinance banning solicitors from visiting private residences without permission of owners.

Box held the ordinance unconstitutional as a denial of freedom of the press, speech and religion. He said: 'Freedom of the press as warranted by state and federal constitutions is confined to newspapers and periodicals, but necessarily embraces pamphlets and leaflets, contemplates not only the right to print but also the right to distribute....(as long as) such literature is....(not)...against public morals or otherwise improper for distribution'.

Last autumn, a lay preacher was found guilty in Municipal Court, Cleveland,O., for violating a sidewalk ordinance by preaching the Gospel. The ordinance forbids two or more people from congregating on the sidewalk, without having business there. The preacher had been jailed for 14 hours and was not allowed to even call an attorney. The Judge said the preacher was 'guilty' because he had not made 'reasonable' use of the sidewalk.-ED.

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PENNSYLVANIA SUPREME COURT SAYS 'MERCHANTS MUST CLOSE SUNDAYS'. In unanimous opinion, the Pennsylvania Supreme Court said that merchants may be prosecuted for selling 'non-essential' items on Sunday.

A recent Federal Court decision, earlier, had rejected a contention that the laws were unconstitutional. Basing their opinion on this decision, the Pennsylvania Supreme Court said that the Federal Court has held that the act of 1959 does not violate the 'due process' clause of the 14th Amendment of the Federal Constitution, or the 'establishment of religion' provision of the 1st Amendment, which the 14th Amendment impliedly adopts, it would be unreasonable to conclude, at this procedural state, that the act violates the Pennsylvania Constitution.

Such States, as do have Sunday-closing 'blue laws', have been observed, in some instances, to be closing down establishment that sell baby clothes,etc., but allow 'gin mills' to operate full blast. Apparently, the Courts consider liquor an 'essential' item. - ED.

In a test of a new Maine 'car lot' Sunday-closing law, Municipal Judge S.W.Wernick of Portland, Me., ruled in favor of a defendant, C.S.Libby of Cox & Libby's Auto Sales Co, who is a Seventh-day Adventist. Judge Wernick observed that Mr.Libby observes Saturday as his sabbath, and that the State Law's basis is, in fact, only that merchants shall be required to be closed one day a week, with the option being between Saturday and Sunday.

SEMINARY WINS TAX EXEMPT STATUS THRU COURTS. North Carolina's Supreme Court upheld a contention of Southeastern Baptist Seminary at Wake Forest that 13 pieces of property it owns, which are used for faculty and student housing, are tax exempt.

The property in question previously belonged to Wake Forest College, before it moved to Winston-Salem; the college had paid both city and county taxes on the same property. When the seminary took over the property, it paid its 1957 tax under protest and filed suit to determine the tax status of the property.

Wake County Superior Court Judge H.C. Clark ruled against the Seminary in 1958, but his ruling was appealed on the basis that the Judge 'ignored evidence favorable to the Seminary'. The Supreme Court examined the record and found the Seminary to be tax-exempt because the legislature had enacted a statute exempting such buildings, of educational - charitable - religious organizations, as may be 'wholly devoted to educational purposes'....along with 'buildings used as residences by the officers or instructors' of said institutions.

* * * * *

CHRISTIAN SCIENTIST LOSES PLEA ON DIPHTHERIA SHOTS. The New Jersey Supreme Court ruled, in Trenton, that it is not a violation of religious liberty to require diphtheria inoculations for school children. The case concerned a Christian Scientist woman who wanted to place her three foster Greek children in school without immunizing them.

Mrs. Pauline Maas of Mountain Lakes, N.J., said she would take the case to the U.S. Supreme Court on the basis that medication is against her religious principles. She added: 'If we lose in the U.S. Supreme Court, I will have proven one thing at great heartache and expense - that is, that there is no religious liberty in this country and that, as far as I am concerned, the Constitution is just a scrap of paper'.

The N.J. Supreme Court's decision was an affirmation of the opinion of the Appellate Division of the Superior Court, from which Mrs. Maas had appealed. The Mountain Lakes School Board requires compulsory immunization, as a reasonable health measure, and had originally told Mrs. Maas: 'no immunization; no schooling'.

- In Maryland, last Fall, a Church of God couple, had been convicted of manslaughter for letting their infant daughter die without medical attention, because of their belief in faith healing. The 5-month old girl had died of pneumonia. Their lawyers had argued that there is no statute that makes parents liable for failure to provide medical care for their children; that the parents are bound by a 'moral duty' not a 'legal duty'; and that parental belief in prayer and faith was, in any case, a 'legally permissible equivalent' to medical care, and certainly could not be construed as 'wanton or reckless disregard for human life', which is the requirement for a manslaughter conviction. The Court, however, found both parents guilty and fined them \$500 apiece and sentenced the father to 18 months in prison. (Note: It is to be wondered if parents took a sick child to Lourdes, where it usually dies, if they would be convicted of 'manslaughter'. -ED)

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NUNS' INHERITANCE IS SUBJECT TO TAX. An inheritance left to Roman Catholic nuns is subject to Federal inheritance tax even though they are under perpetual vows of poverty and merely turn over the property to their religious orders, the U.S. Tax Court ruled in Washington D.C.

In an opinion, delivered by Judge C.V. Opfer, the Court held that a bequest left to children of nuns is not the same as if it had been left directly to the Order in question. The case centered around the estate of Mrs. Margaret E. Callaghan, of Boston, who died in 1952. Tax on the estate came to more than \$26,000. Two of her four children were nuns.

Judge Opfer held that Mrs. Callaghan's bequest, to be tax exempt, should have designated the religious order as a beneficiary.

PENNSYLVANIA 'D.A.' TO 'LOOK THE OTHER WAY' ON CHURCH GAMBLING. Pennsylvania's anti-gambling laws notwithstanding, the district attorney's office in Philadelphia ruled that a 'hands-off' policy will be maintained on all bingo games operated strictly for church or charitable purposes.

John H. Blanc, the district attorney, announced his office 'leaves enforcement of laws up to the police, and is charged only with prosecuting those arrested by the police'.

The ruling came after police had closed, temporarily, bingo games at two Roman Catholic parish halls, following complaints by the Rev. William Drury, a Baptist, who is assistant director of Youtharama, an evangelical and entertainment program for young people.

Drury had also appealed to the state attorney general's office, which merely referred to the county prosecuting attorney for a ruling.

* * * * *

BIRTH CONTROL IS BASIS FOR MARRIAGE ANNULMENT, COURT RULES. In a religious dispute over birth control practices, the Municipal Court of Appeals of the District of Columbia ruled that violation of any pre-nuptial agreement is proper basis for annulment of marriage.

The appellate court overruled Domestic Relations Judge Godfrey Munter, who had suggested the husband had grounds for divorce, but not an annulment.

Gene M. Zoglio, a Roman Catholic, testified that his bride of 11 days had deserted him after a dispute over the practice of birth control. He said she had agreed, in the presence of his priest, to not practice birth control after their marriage. Following the ceremony, however, she refused to abide by the verbal agreement. They argued and she left him. Mr. Zoglio said he didn't want a divorce, because that would mean he could never marry again in his religion.

The appellate court said this represented 'legal fraud'. 'The fraud', the court said, 'consists of the promise to have normal and natural relations without any intention of keeping it, and with the intention to deceive the other spouse'.

Both the bride, as well as the priest, did not testify - the husband's word, alone, was accepted as proof by the court. - ED.

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YUGOSLAV CATHOLIC PRIESTS JAILED IN GOVERNMENT ACTION. A minor wave of arrests of Roman Catholic priests and seminarians has been sweeping thru Yugoslavia in the past three months. Unofficial estimates place the number of clerics, involved, at about

100. Serious charges have been made against the clergy, ranging from 'illegally collecting money' to being 'pro-fascist' and agents of 'anti-state activity'. Known to have been tried and convicted were six priests and two seminarians from the diocesan seminary at Djakovo, in Croatia.

The trial, which lasted 12 days and occurred in Osijek, Croatia, was the largest such clergy trial in ten years. Those sentenced were: Fathers Ivan Kopic and Hrvoje - six years each; Peter Zvonko Petrovic and Seminarian Ivica Mrso - to four years each; Fathers Bosco Milovic and Ante Bajic - three years each; Seminarian Peter Sokcevic - 2½ years. A ninth defendant, Father Marinko Prepunic fell ill during the trial and will be tried later.

Roman Catholic Bishops, Stjepan Bauerlein of Djakovo and Josip Ujcic of Belgrade were both reported as admitting the anti-state activities were carried on from the Seminary and an adjacent high school. They also were said to have promised the government that no further anti-state activities would be done, if only the government would not close the seminary down.

During the last war, these Croatian clergy, of the Roman Church, were members of the

pro-Nazi 'Ustashi' movement, which exterminated over a half million Orthodox and other non-Catholic peoples of Serbia. One of their leaders, Pavelic, recently died; still another of their leaders, Artukovic, is in California under a false Irish passport and an assumed name. - ED.

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THE KING, THE LAW, THE CHURCH AND SIR THOMAS MORE. In reviewing the basis of much of modern common law, perhaps the life and works of the Patron of Lawyers Sir Thomas More, stands out among all others.

Born in 1478, in London, More studied law and was admitted to private practice at the age of 23. He quickly became proficient in both Roman (Civil) Law, as well as in Common Law and gained election to Parliament before the age of 30. Upon the accession of Henry VIII to the English throne, More's talents were recognized and he was made a Knight of the Realm by the King; chosen as Speaker of Commons, More spoke out boldly for 'individual license and freedom of conscience'. The King, who was at odds with the Church, saw an opportunity to remove the clergy from occupying the important position of Lord Chancellor; dismissing Cardinal Wolsey, forthwith, he appointed Sir Thomas More to the office. As first layman to ever hold this office, he initiated reforms in rules of practice to such a degree that a twenty-year back-log of cases was cleared up in short order; a feat he is remembered for until this day.

The individualism, that More stood for, however, acted against him. The King's divorce had become a reality that had to be forced upon his ministers; More resisted and was beheaded. His last words: 'The King's Good Servant, but God's first'.

- More's best known work, 'Utopia', embodies his thoughts on how Man, without aid from any phase of 'Christian Revelation' can rise to political perfection, if He but will it. It was this drive, to see the realization of such a dream, that motivated his meteoric rise and phenomenal accomplishments in his chosen field. It shows how a man, filled with a deep philosophical and spiritually rich hunger can achieve changes that effect the lives of countless other humans for centuries to come. -ED.

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CHURCH ALLOWED TO KEEP CHINA 'MISSION FUND'. The Foreign Mission Society of the Protestant Episcopal Church was given Court permission to retain a \$400,000 legacy despite the Society's inability to comply with directives to spend it, at this time, in Communist China.

Supreme Court Justice H.S.Coyle, of New York State, dismissed a suit, filed against the Society by seven relatives of the deceased testator. The relatives claimed that, since the directives of the will of Rev. John G. Bawn had not been met, the money should revert to them.

The Rev. John G. Bawn was an Episcopal rector, who died in Philadelphia, Pa., in 1928. His bequeathed his estate to the Society for the founding of a missionary training school for girls and women 'in some suitable locality in China'. In 1934 the \$400,000 was delivered to the Society.

Justice Coyle ruled that the Society had indeed made studies for such a school and had even sought out sites, but that 'political turmoil' had halted their efforts.

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COURT RULES AGAINST USE OF PUBLIC FUNDS FOR PAROCHIAL SCHOOLS. Superior Judge W.C.Hill, Burlington, Vt., ruled that the use of public funds by the South Burlington School Board to pay tuition for pupils attending Roman Catholic parochial schools is unconstitutional.

Hill issued an injunction to halt continued payment of tuition to parochial schools, but then ended the injunction till September, 1960. This was done to give an opportunity for the School Board to appeal his ruling to either the Vermont or U.S. Supreme Court.

Judge ruled that such tuition payments violated the First and Fourteenth Amendments to U.S. Constitution, as well as Article 3, Chapter I, of the Vermont Constitution. He said, in 'the State must neither handicap nor favor religions.....The First Amendment requires the State to be neutral.....The First Amendment has erected a wall between Church and State. That wall must be kept high and impregnable. This Court could not approve the slightest breach.....This practice has breached that wall.'

Parochial pupil bus transportation has also proven to be a thorny issue in several States. In Maine, recently, the State Supreme Court ruled against the use of public funds for such parochial transportation; as a result, the Governor called a special session of the State Legislature to consider enactment of a law permitting such use of public funds. The legislators turned down the governor's idea and rejected such a bill. Some 40 Maine towns are now seeking ways to circumvent the ruling of the Court. One town, predominately Catholic, has even announced it will defy the ruling and continue to transport parochial students, until some one forces them to stop.(the town is Waterville-Ed.)

In Chardon, O., the School Board issued a ruling that no children of parochial schools may henceforth ride on public school buses. The parochial school had asked that the students be allowed to ride on a 'pay-as-you-go' basis. ('pay-as-you-go' is reported to be only a 'door-opener' to obtain further concessions later.-ED)

In Minnesota, a militant group of Roman Catholics have been trying to arouse public furor to thereby obtain public funds for parochial school transportation. To test public reaction to the idea, the Minneapolis Tribune took a State-wide poll and found that 75% of all Catholics favored the use of public funds for parochial schools, with 64% Protestants opposing the idea - total percentage opposing the idea, from both Catholics and Protestants, was 22%; 41% were in favor of public funds being so used, and 7% expressed no opinion.

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ARCH COLLEGE'S 'SIDELINE BUSINESSES' ARE TAXABLE. A printing plant, dairy laundry, which were operated in 1957 by church-related Harding College, Searcy, Ark., are tax-exempt, according to a ruling issued by the State Supreme Court, Little Rock, Ark.

Private college, run by the Churches of Christ, will have to pay the taxes assessed, by the State, on the three commercial sidelines.

The college had claimed exemption from taxation, because of its status as a non-profit corporation. School officials had testified that the money earned was used solely for operating expenses of the college.

Associate Justice P. Ward, in writing the opinion, said that only when the property was actually exclusively for school purposes would this rule function for exemption; but that where the property was not used for school purposes, but only for making money, that it violated the First Amendment of the Constitution.

In July, 1958, the U.S. Internal Revenue Service issued a regulation exempting business activities conducted by religious orders 'with sacerdotal functions' from federal taxation. Known as Treasury Decision #6301, in the Federal Register, the ruling defined 'church' and 'association of churches', as used in Section 511 of the revised Internal Revenue Code of 1954. (The immediate benefactors of this ruling were the liquor-producing 'Orders' of the Roman Catholic Church - e.g.-the Christian Brothers, the Jesuit Novitiate of Los Angeles, Calif., etc. - ED.)

The Protestant College had to pay tax on its 'sideline businesses'; as Protestants do not have so-called 'sacerdotal orders' the Internal Revenue ruling was obviously drawn up to favor Roman Catholics. - ED.

INCOME OF CHURCH COLLEGE PROPERTY IS TAXABLE. Income producing property owned by Illinois Wesleyan University, a Methodist institution in Bloomington, Ill., is subject to both state and local taxes, according to a Kentucky circuit court decision.

Since 1957, the college has owned an office building in downtown Louisville, Ky. Originally the Jefferson County tax supervisors ruled the property was exempt, but the Kentucky Tax Commission overruled the supervisors. The college then appealed to the circuit court, which upheld the Commission.

Taxes on the building amount to about \$42,000. College officials said that the school had proposed to use the \$42,000 to provide student scholarships, if no tax was levied.

- Quite similar to the case mentioned on the preceding page. - ED.

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U.S. SUPREME COURT VOIDS HANDBILL IDENTIFICATION ORDINANCE. In a 6 to 3 decision, the U.S. Supreme Court held that a municipal ordinance in Los Angeles, which required distributors of handbills to identify themselves by name and address is 'void on its face' as an infringement of freedom of the press.

The case had attracted considerable attention from religious groups, which were concerned with the principle of protection to those who wish to express unpopular ideas.

Justice H.L. Black, speaking for the majority, noted that anonymity is essential to protect those who wish to criticize leading elements of society. He pointed out that some of the Founding Fathers took refuge in such anonymity to express their criticism of King George III; and, at earlier times, two Puritan ministers, Reverends John Penry and John Udall, had suffered death, due to charges that they had published certain books.

The case arose when one Manuel D. Talley was arrested in front of a Los Angeles supermarket for passing out handbills, urging a boycott of products made by 'manufacturers who will not offer equal employment opportunities to Negroes, Mexicans, and Orientals'. The handbills bore the name of 'National Consumers Mobilization', along with a post office box number; the authorities contended that the names and addresses of all officers of the group should have been listed on the handbill.

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ITALIAN APPEALS COURT ACQUITS BAPTIST ELDER. Donato Cretarolo, 80-year-old elder of the Baptist Church in Italy, was acquitted by an appeals court in Aquila, of charges of having insulted the Roman Catholic religion.

He had been given a 15-day jail term by a court in Avezzano last April, after he had posted placards at the village of San Benedetto del Marsi, near Aquila, claiming that Protestants were more faithful to Christian principles than Catholics.

Signor Cretarolo had never taken such action before, and had only done so then because the local Catholic priest had publicly humiliated a parishioner for allowing her daughter to marry a Baptist and had deprived her of all sacraments.

The Baptist elder was sentenced under Article 402 of the Italian penal code, which makes it a punishable offense to 'insult the religion of the state'.

The appeals court, however, took a different attitude in dismissing the original charges against him. This court said that Protestants may criticize the Catholic Church publicly in Italy, as long as they do not insult it.

- Elements of the practice of Christianity are apparently gaining headway in Italy's high courts. - ED.

DOMESTIC



WORKING WOMEN - THE WHO'S, THE WHEN'S, THE WHY'S & THE WHEREFORE'S.
Twenty-three million women, over the age of 14, gainfully are employed in these United States. These women represent one third of all women over the age of 14 and also one third of all workers in the country.

More than half of all working women are married and living with their husbands; 25% are single women. In 1940, half of all women workers were single and 30% married and living with their husbands. Of all married women, living with their husbands, 30% work either part or full time. The trend is clearly towards an increase in married women in the labor force. However, it must be noted that where children of 6 years, or under, are present in a family, one of such mothers do NOT work at all. Thus, it can also be seen that the average age of an adult woman worker is older than in previous years - today, the average age of working women is 40, if married; it is 25, if measured by single women.

Women, who are either divorcees or widows and who have children to support, number some 10,000; this is about one in ten of every American family.

Total national earnings, of all women workers, comes to about one-fifth of the nation's income. For instance, in 1957, the total of women workers' income was \$45 billion. Only 40,000 such women, however, earned over \$10,000 per year.

Only one out of every ten women in the U.S., over 14 years of age, have life insurance; 36% of all women over 35 years of age have jobs.

To compare the working woman's income, now, with an estimated income 'saved' by an average homemaker by her labors in the home: - The study reveals that an average home, with two children, would need 1 full-time worker and 2 part-time; combined salaries of such a staff for a typical American home would cost more than \$5800 a year. This gives an idea of what an American mother does for her home, by her labors, that are quite often not even realized or appreciated by the so-called, male 'bread-winner'.

59% of all American homes subsist on incomes of between \$5000-\$10,000 a year. 37% of all American homes subsist on incomes of between \$2000-\$5,000 a year. From these figures and percentages, it can easily be seen that the largest part of the nation's 43,000,000 families actually receive more from the woman's 'earnings', as a mother, than from the father, as a 'bread-winner'. - ED.

The Labor Department also issued a prophetic note, recently, in a statement which said in part that 30% of all workers, male and female, entering the labor force during the 1960's will lack a high school education. This, in the face of the Soviet advance in technical education of their masses, is indeed a startling admission by our government. -ED.

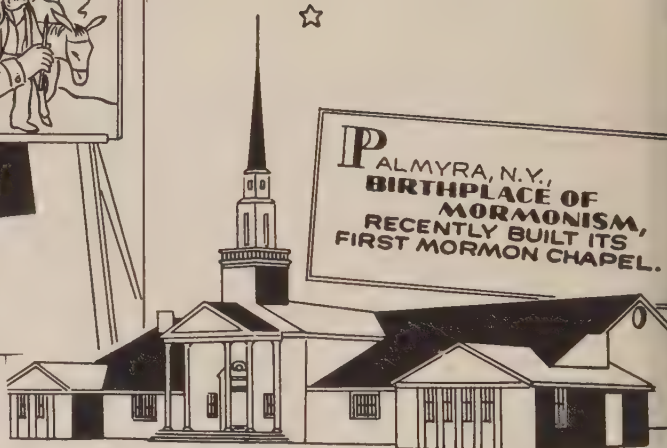
In a bulletin issued by the Soviet Press Dep't. this year, it was stated that 46% of all factory and office workers in the Soviet were women. In governmental fields of legislative activity, 27% of all 'deputies' were reported as women, and 49% of all employees of state administrative, public, and cooperative organizations were also women. In other fields: doctors have 75% as women; teachers have 65%; technicians show 40%; engineers with 29%; agricultural specialists have 38%; scientific workers total 36%; among trained athletes, 33% were women. - ED.

RELIGIOUS REMARKABLES - - - By Scheel

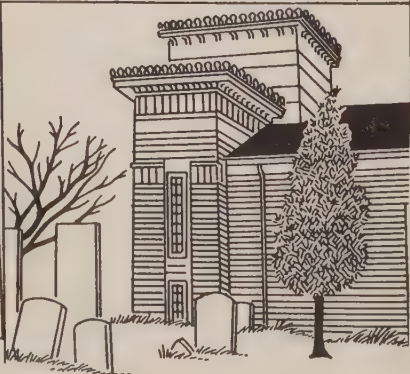
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SCENES
FROM THE LIFE
OF CHRIST
SHOWING BIBLICAL
CHARACTERS
IN MODERN DRESS
WERE PAINTED
FOR THE
ANGLICAN CHURCH
OF SAINT MARY
THE VIRGIN,
MANSFIELD,
ENG.



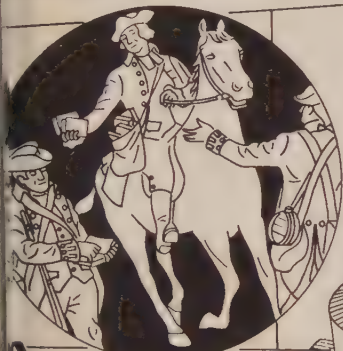
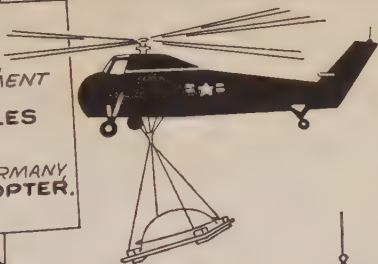
WHALERS
PRESBYTERIAN
CHURCH,
SAG HARBOR,
N.Y.,
BUILT BY SHIPS'
CARPENTERS,
HAS PARAPETS
DECORATED
WITH ROWS
OF
WHALERS'
BLUBBER
SPADES.



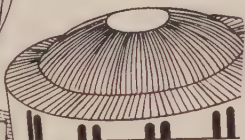
331 CHURCHES
HAVE BEEN BUILT
ON THE MALTESE ISLANDS
WHICH ARE
122 SQUARE MILES
IN AREA.



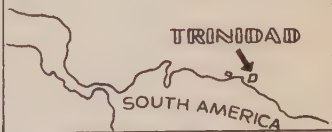
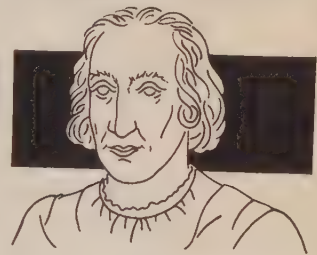
**A 1,200-POUND
PLASTIC CHURCH DOME,
TOO FRAGILE FOR SHIPMENT
BY RAIL,
WAS AIRLIFTED 40 MILES
AND PLACED ON TOP
OF A CHURCH
IN MUSSBACH, WEST GERMANY
BY A U.S. ARMY HELICOPTER.**



**AT THE BATTLE OF
SPRINGFIELD, 1780,
PASTOR JAMES CALDWELL
LOANED PSALM BOOKS TO DEFENDERS
TO USE AS WADDING IN THEIR GUNS.**



**TRINIDAD,
IN THE WEST INDIES,
WAS NAMED BY COLUMBUS
IN 1498
FOR THE HOLY TRINITY.**



**A BIBLE PRINTED
IN LONDON, ENGLAND,
IN 1717,
WRONGLY
CARRIED THE TITLE
"BIBLE OF THE
VINEYARD (VINEYARD)"
OVER LUKE XX
SO WAS NAMED
VINEGAR BIBLE.**



**A LUTHERAN
CHURCH
IN
SOUTHEAST
FINLAND
HAS 104
WINDOWS,
OF WHICH ONLY
TWO ARE ALIKE.**



TECHNIQUE FOR PREDICTION OF JUVENINE DELINQUENCY TRENDS FOR Mayor R.F.Wagner, New York City, made public the results of seven years of study by the New York Youth Board of a predictive table, which has shown itself to be 87% accurate in the identifying of potential future delinquents.

The technique, based on the work of Doctors Sheldon and Eleanor Glueck of Harvard University Law School, is based on a study started in 1952 and rates the relative stability of youth living in the social - family relationships that exist in the individual's background. For instance, in 1952, all boys entering classes in two elementary schools were so appraised; of the 200 boys thus ranked, 186 were estimated to have little probability of becoming delinquent. Seven years later, only 8 of these boys have become delinquent and 2 others are showing signs of serious pre-delinquency symptoms. This represents 94.5% accuracy. Of the other 114 who were given a high probability of potential delinquency, 13 have been involved in periodic delinquency, with 4 others are showing serious pre-delinquent symptoms; thus, even before the peak delinquent years have developed (mid-teens), already 45.9% of the adjudged 'future' potential delinquents have revealed themselves as such.

Commissioner of Youth Services, Ralph W. Whelan, commented, in part: 'I firmly believe that the Glueck Delinquency Prediction Scale will make an important contribution to the field of juvenile delinquency prevention.'

- It is interesting to note that the key to the 'prediction scale' is based on facts relating to problems in the family relationships. As always, the home is what makes character of the children. - ED.

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CLERGY SALARIES SHOWN TO VARY WIDELY. Several different sources have in recent studies, released indications of approximate salaries of American clergy. Basically, the national average ran between \$4500 and \$5800, depending on the denomination studied.

A cross-section of several Protestant bodies showed an average total clergy compensation over \$5800 (Note: 'total' salary means both cash and house allowance - ED.) The average amount figured in as housing allowance came to a little under \$1000, per annum. In addition, over 60% of all clergy were reported as being in debt, to some extent. In this same calendar period, the national average income for America's 43,000,000 families ran at about \$4800 (Note: 'family income' means from all members of a given family; national per capita average for individual income was under \$2000, for this same period. - ED.)

Comparing the number hours worked per week, clergymen were found to work some 60-70 hours a week, as opposed to the 40 hour week enjoyed by the average wage-earner. Contrary to what many people think, the average clergyman receives only 3.6% of his income from weddings, baptisms, and funerals.

- To give an idea of the income and expenses of a church of the Eastern Orthodox, for one year period, the figures are here given for St. Demetrius Ukrainian Orthodox Church of Carteret, N.J. By this means, one can compare what Eastern Orthodoxy does in living with the Protestant clergy allocations shown above.
- In 1959, this Orthodox church received a total of \$50,982.55 from all sources; total expenditures were recorded at \$38,797.20. As to clergy salaries and expenses: the Pastor was paid \$2640.00, plus a bonus of \$110.00 and a vacation allowance of another \$110.00, a grand total of \$2860.00; in addition, he was furnished a rectory, along with utilities and telephone expenses. The assistant pastor was given an annual salary of \$1050.00. Contributing to the total income of the church were some 550 adult members and about 150 juniors. A total of sixteen infants were baptized during the year. (Note: If one were to figure an average monthly value to the rectory housing, along with utilities and telephone, at about \$100.00, it can be seen that the Pastor received an approximate equivalent of a \$4000.00 salary, per annum. - ED.)

SING OF RUSSIAN FOLK SONGS BY JAROFF WOMEN'S CHORUS. Serge Jaroff, famed conductor of the renowned Don Cossack Choir, has just produced a new recording of female voices, known as the Jaroff Women's Chorus.

For his male chorus productions, Serge Jaroff has introduced a new element by this presentation of traditional folk songs of Russia, thru the use of female voices. Songs from many sources are to be found in this long play recording; included among the compositions are those of Rimsky-Korsakov, Glinka, Tchaikovsky, and Samoyloff; recording is entitled: 'Program of Russian Song'.

Other recordings of Jaroff are: 'Russian Fair', 'Divine Liturgy - Requiem Liturgy', - 'Sacred Masterpieces of the Russian Orthodox Church', and 'Songs of the Don Cossacks'.

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BOOKS HEADED FOR GREECE. More than 10,000 books are being taken to Greece by the 'Ahepans' on their annual excursion, which sails March 21st, aboard the S.S. Queen Fred-

erickson. The books were collected by the 400 Ahepa chapters, and interested individuals of the Greek-American community, as part of President Eisenhower's 'people-to-people' program. Composed mostly of non-fiction books, the assorted collection will be given to various schools and libraries in Greece as a gesture of good-will from the people of America.

Also being carried aboard ship will be 5000 sheets and pillow cases, which will be donated to hospitals in Greece, as a gift from Ahepa. More than 1200 excursionists will be traveling on the voyage.

On the sailing, the Order of Ahepa (American Hellenic Educational Progressive Association) is holding its 14th biennial National banquet, in the Nation's capital, in honor of the members of the 86th Congress of the United States. While some 97 acceptances from congressmen had been received to date, it is expected that closer to 150 such guests will attend the March 20th banquet at the Statler Hilton; Speaker of the House, Sam Rayburn, will be one of the speakers of the dinner.

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URGES CLERGY TO UTILIZE PSYCHIATRISTS. Clergymen of all faiths, who are in need of spiritual counseling were advised by a priest of the Roman Catholic Jesuit Order to always 'consult' troubled persons to psychiatrists.

At a mental health workshop for clergy in St. Louis, Father Trafford P. Maher, S.J., who is professor of St. Louis University's Dept. of Education, urged clergymen to send parishioners, suffering mental illness, to visit a psychiatrist; in his words: this should be done 'not as a humiliating or embarrassing matter, but as enhancing (of the individual)....the patient...accept such referral as a means of actualizing, maintaining and enhancing himself. Such a referral thus takes on the symbolism of ahealth place.' He then added: 'manipulating human beings is a serious and delicate matter'.

Interestingly, over in Cork, Ireland, a stringent warning was issued this month by Roman Catholic Bishop Cornelius Lucey, in a pastoral letter. He said that Catholics should steer clear of all psychiatrists, who lack belief in God and in Man's free will. Declaring that psychiatry has taken over from the moralist, as the guide to the good life in the modern world, he warned that psychiatry's way of life is opposite to the traditional Catholic way of life.

Manipulating of human beings, according to many writers, including the famed Pascal, is the pastime of many clerics, thru the use of the 'confessional' - the same technique which the good bishop warns is done by certain elements in the psychiatric field. - ED.

FOREIGN PRELATES IN THE UNITED STATES. Two prominent prelates of Eastern Churches are presently in the U.S. on visits. Archbishop Ireney, of the Japanese Orthodox Church, and Patriarch Ignatius Jacob III, of the Jacobite Syrian Church of Malabar, are both spending several months here.

Archbishop Ireney arrived from Tokyo, early this year, for a six month assignment as sp assistant to Metropolitan Leonty of the Russian Orthodox Church of America. He will not visit numerous of the parishes here, but will spend sometime at St. Vladimir's Seminary in New York, as well as at St. Tikhon's Seminary in South Canaan, Pa.

Patriarch Ignatius Jacob III arrived from Homs, Syria, this month for a three month visit. He is 47-years old and has headed the ancient Jacobean sect since 1957. He is a native of northern Iraq and was educated in Beirut, Lebanon; he is fluent in English, Arabic, Syrian and Malabar. His jurisdiction is over some 1,500,000 people, mainly in Malabar, Southern India.

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BAPTISTS RECEIVE JEWELED REPLICA OF AARON'S BREASTPLATE. A \$21,000 jewel-encrusted gold replica of the Biblical Breastplate of Aaron has been presented to the American Baptist Assembly for its permanent religious art exhibit. The donor, O.D. Evans, previously gave the Assembly a \$10,000 jewel collection.

Creation of the breastplate, the original of which was worn by Moses' brother, Aaron, first high priest of the Israelites, took four years. The reproduction is as accurate as Biblical references could make possible; woven cloth, on which is mounted gold metal work, set with 12 precious and semi-precious stones, make up the breastplate as described in Exodus 28:39. Each stone represents a tribe of Israel and is engraved with the tribe's name, in Phoenician, a Semitic language closely resembling Hebrew. Beside each stone is the tribal symbol, applied in gold.

Purpose of the original breastplate, which was only one of Aaron's symbolic garments, was to enable the high priest to 'bear the names of the children of Israel....upon his heart when he goeth in unto the holy place, for a memorial before the Lord continually.' (Ex.28:29)

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REMOVAL OF RELIGIOUS STATUES FROM GOVERNMENT CARS IS URGED. Pittsburgh Area Protestant Council of Churches has asked authorities that religious statues and emblems be removed from all city and county government-owned automobiles.

The Council reported that numerous incidents had been reported by both clergy and public, of such religious displays in and on public-owned vehicles.

Safety Commissioner Louis Rosenberg promised to see to the immediate removal of such religious articles from all government cars and transport; he agreed with the Council that the principle of separation of Church and State was involved.

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POST OFFICE GETS 'IN GOD WE TRUST' PLAQUE. A bronze plaque, bearing the inscription 'In God We Trust', has been placed in the main building of the Post Office Department, in the Nation's Capital. The plaque is quite simple in design, having only the Great Seal of the U.S., along with the National Motto.

Funds for this first, of what is hoped many, plaque, were donated by the citizens of the city of Durant, Okla.

Present, at the dedication of the plaque, were clergymen of three of the Four Major Faiths in the U.S.: Dr. Braskamp, chaplain of the House of Representatives, a Presbyterian minister; the Very Rev. Coady, Roman Catholic; and Rabbi Seaman.

PROTESTANT CLERGY DIFFER WITH LAITY OVER CATHOLIC PRESIDENT ISSUE.
A nationwide survey, Newsweek magazine found that Protestant clergy do not see eye-to-eye with the man-on-the-street over the 'Catholic-for-President' issue.

The survey showed that the majority of clergy do not wish to see a Catholic as President, although they had no personal feeling against Senator Kennedy, a leading potential candidate for that office.

The survey also found that the average man-on-the-street was ill-informed on the question of what Papal influence and authority might do to him, thru the President's office.

In geographic sections, Newsweek found that the feelings of clergy and public were as follows:

Clergy - moderately against a Catholic President.

Laity - generally open-minded.

Clergy - strongly against.

Laity - mostly against.

Midlands: Clergy - mostly against.

Laity - mostly open-minded.

Clergy - moderately against.

Laity: - evenly split over the idea.

Southwest: Clergy - strongly against.

Laity - against.

As an indication that the Church does control the actions, to some extent, of Senator Kennedy, it might be mentioned that he had agreed to speak at a banquet held for the Our Chaplains Chapel; later, he withdrew from any participation; reason? The Church had told him it would not be advisable. By this example, Senator Kennedy has shown that, if elected President, he would be exceedingly unstable in executing the full nature of his office, inasmuch as the Church could redirect his actions without too much difficulty. - ED.

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TELECOURSE GAINS WIDER AUDIENCE. Washington D.C.'s popular telecourse Bible is being extended beyond the capital area for the first time, according to the American University, which sponsors the study program.

The course, which is carried on Washington's WMA L-TV station, will be carried by WSWA-TV, on at Harrisonburg, Va., about 175 miles west of Washington. The course covers a full six series and carries a two-hour credit, applicable to any undergraduate or graduate student for all those who pay the \$40 tuition, write the term papers, take the field trips, and pass the final exam.

A recent television poll showed that an estimated 138,000 homes in the greater Washington area were tuned to the program between 11 and 12 on Saturday mornings. Estimating that there are three viewers to each set, some half million persons were thought to have watched the program. As added proof of the appeal of the program, as many as 1,000 persons have signed up to take field trips announced on the program.

It is hoped by the University that eventually the program can be made national in scope.

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'ALICE IN WONDERLAND' IS A SYMBOLIC CHURCH STORY, SAYS CLERGYMAN.
The classical children's story of 'Alice in Wonderland' is more than a fairy tale, and is really a symbolic story of the church in 19th century England, according to an Episcopal clergyman, who has just finished a seven-year analysis of the work.

The author, Lewis Carroll, is really a Protestant, and the whole point of the book is her love and tolerance and Carroll's condemnation of the church schisms and squabbles of his day', asserts Dr. John H. McCracken of St. Peter's Episcopal Church, Lakewood, O.

Carroll's masterpiece of nonsense will outlive any interpretation. But there is no doubt that the controversies, childhood memories and repressions found their outlet in the spinning of the tale', he said. (Note: Carroll's real name was Rev. Charles Lutwidge Dodgson; he wrote the work in 1865, when he was only 33. His father was an Anglican priest and his grand-

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father was a bishop. In addition, he was a lecturer in mathematics at Oxford.-ED)

In his interpretation of Carroll's work, Reverend McCracken feels that Humpty Dumpty represents the traditional interpretation of the Bible, which, when it was upset by individual critique and interpretation, could not be put together again, even by all the king's horses and all the king's men.

Alice's poem, 'How doth the Little Crocodile', is actually a word picture of the Roman Catholic Church shown seizing such converts as John Henry Cardinal Newman, William George (theologian of the English Catholic revival), and Henry Edward Cardinal Manning.

Tweedledum and Tweedledee are representative of the Anglican 'High Church' and 'Low Church'. Both 'dum' (a low note on the musical scale) and 'dee' (a high note) fought with the same sword and lived in the same house. The trial of the Knave of Hearts is the trial-by-censure of John Henry Newman, whose famous Tract 90 attacks the 39 Articles of the Anglican Church.

The Cheshire Cat is Nicholas Cardinal Patrick Wiseman, 'who grins as he watches Protestant squabbles and divisions.'

Alice, as innocence, enters an unreal world, which shocks her (Carroll being a sensitive soul was both innocent and shocked at the panorama of events he found himself in when he entered an undream'd world of reality of the life of the Church); in the unreal world, Alice finds things explained to her in such silly ways, yet seemingly acceptable ways - so, also, with the young clergyman, who was dismayed at events, yet could not bring himself to openly concede and expose them, saving only thru his symbolic story.

- There have been many interpretations given to the famed story, by many individuals; the Roman Catholics have attempted to show that Alice was really a 'convert to Roman Catholicism' in the end of the book (see: London Mercury, 1933, article by Roman Catholic, Sir Shaftesbury Leslie) - ED.

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'AMERYKA' TEACHES RUSSIANS ABOUT U.S. CHURCH ARCHITECTURE. A feature story in the February issue of 'Ameryka', the Russian-language picture magazine, which the U.S. government is permitted to distribute in the Soviet Union, under an exchange agreement, tells of modern church edifices that are being erected in the U.S. The article has photographs of five such new U.S. church buildings.

The feature was written by Judy Catlin, of the U.S. Information Agency, and advises readers that 'a religion firmly anchored in the lives of people today can't simply repeat the forms of the past, but must reinterpret tradition and give architectural expression to its faith in terms of the present....culture'.

The magazine 'Ameryka' sells in the Soviet for five rubles (about \$1.25 a copy); its 50,000th edition is sold out every month on the newsstands of major cities in the Soviet. In addition, 2,000 copies are given to Soviet schools and libraries by the U.S. government. In exchange, the Soviet is given the privilege of distributing monthly in the U.S. a similar illustrated magazine called 'USSR'.

- One of the American guides at the U.S. Moscow Fair last summer, a Miss Barbara V. recently revealed that she had discovered that the ordinary Soviet citizen does not have access to any Russian Bibles. Soviet libraries classify Bibles as available to 'specialists' only; this means, she said, that only a clergy may get such a volume for study or reference. (Perhaps 'Ameryka' should 'serialize' the Scriptures monthly and thus overcome this problem.-ED)

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15th CLERGY-LAITY CONFERENCE OF GREEK ARCHDIOCESE SET FOR SEPTEMBER. The highest law-making body of the Greek Archdiocese of North and South America, the 15th Laity Conference, will hold its 15th biannual meeting Sept. 18-24 at the Statler-Hilton Hotel. AMERICAN REVIEW OF EASTERN ORTHODOXY

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such as the decisions of the Conference affect each Greek Orthodox Community in this country, where, each Community is entitled to three representatives: the priest, the president of the Community, and one elected delegate. Each Community is also allowed to submit matters for consideration, which, in turn, are placed on the conference docket.

The last biannual meeting was held in 1958 at Salt Lake City, Utah.

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ORTHODOX CENTENNIAL PLANNED FOR NEW ORLEANS IN 1964. Plans are presently being made for a grand 'Centennial Celebration', in 1964, of Greek Orthodoxy in America. The oldest Greek Community in America, Holy Trinity Church, is located in the city of New Orleans, La., and it is spearheading the early planning of the celebration.

Members of the Greek-American groups hold annual or biannual conventions, and Father Gaines of Holy Trinity feels that their combined gathering in New Orleans, in 1964, will be of great importance in marking the 100th year of Holy Trinity's existence. If such a combined meeting becomes a reality, New Orleans would see the coming of the 'Biannual Clergy-Laity Conference', 'The Federation of Philoptohos', 'GOYA', 'AHEPA', 'Daughters...', 'Maids...', 'Sons...', 'AHEPA'.

For the proposed event, a master plan has been prepared; the slogan being: 'Witness in Faith'.

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FASTING 'RELAXED' BY ROMAN CATHOLIC BISHOP. Bishop T.K. Gorman of Dallas, Texas, has 'relaxed' the rules of fasting and abstinence for the Lenten Season, for the people of his diocese. He stated that the move was motivated by 'changing conditions of our times'. He defended his position by saying: 'The Church leaves it to the prudent judgement of the local bishop to determine what is the best course for his diocese.'

Bishop Gorman's regulation extends even further than the Lenten Season; he said that fasting and abstinence are henceforth only confined to Fridays, Ash Wednesday, Good Friday, Vigil of the Immaculate Conception, and the day before Christmas Eve.

A few months ago, James Cardinal McGuigan, of Toronto, Canada, 'relaxed' the rules for fasting and abstinence during Lent, for Catholics of that area also. - ED.

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ORTHODOX LENTEN OBSERVANCES. Eastern Orthodox Lent began on Monday, the 22nd. Easter, of this year, in both Eastern and Western Calendars, falls on the same Sunday, namely- April 17th. As many people do not know certain phases of Orthodox observances during the Lenten Season, a partial background is here given.

The Lenten period is divided into two parts: i. the first forty days, which commemorate the life of Christ's ministry, which he prepared for by the forty days in the wilderness; ii. Holy Week, which commemorates Christ's Passion and Crucifixion. On Wednesdays and Fridays of Lent, the Liturgy of the Presanctified Gifts is celebrated (Note: this is essentially a simplified version of portions of Vespers and of the regular Sunday Liturgy of St. John Chrysostom-ED); 'presanctified gifts' (consecrated wine and bread) are prepared at the Liturgy of the previous day.

The personal application of Lent, to the individual, hinges upon a willing dedication to prayer, and fasting, with the 'giving-up' of some things (i.e.- 'fasting'). The tradition of the Church calls for the 'giving-up' (fasting) certain foods, such as meat and dairy products, especially in the first week of Lent, as well as during Holy Week proper. Fasting is, after all, only a means of reaching toward a spiritual goal, and, if done without sincere prayer, avails nothing. Hence, in the

Eastern Orthodox Church, the individual is taught to fast with prayer.

- Orthodoxy knows no such observance as 'Ash Wednesday'; this is peculiar to Roman and certain other bodies, only. In 1961, Easter dates, for East and West, are one week apart (April 9th and 2nd, respectively). - ED.

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SUNDAY OF ORTHODOXY CELEBRATED ON MARCH 13th. In all Eastern Orthodox Churches thruout the world, March 13th was commemorated as the 'Sunday of Orthodoxy'. It is an annual event in Orthodoxy and is held in remembrance of the restoration of the use of Icons in the Churches and the upholding of the Teachings of the Seventh Ecumenical Council held in Nicaea in 787 A.D. In the U.S., there were two such observances, especially wormention, in which leading figures of Orthodoxy participated.

In Pawtucket, R.I., representatives of nine Orthodox Churches participated in a Pan-Orthodox Vesper Service, in observance of the Sunday of Orthodoxy. Officiating at the Service was Metropolitan of the Syrian Orthodox Antiochian Archdiocese, Antony Bashir. He spoke on the theme: 'The Future of Orthodoxy in America'. In his address, the Metropolitan said that an eventual 'unity of all Eastern Orthodox bodies in the country' must come about, but that it will take time, because of racial and linguistic differences. He also indicated that differences between Orthodox and Roman Catholic fundamentals are not insurmountable. He said that the man-on-the-street favors such unity, but certain leaders do not want it. The Metropolitan plainly advocated separate talks between Orthodox and Roman leaders; he also stressed that he was not getting 'soft' on Catholicism and is opposed to the idea of 'papal supremacy'.

In New York City, Archbishop Iakovos, of the Greek Archdiocese, said, that, in observance of the Sunday of Orthodoxy, it must be brought to mind that Orthodoxy in this country is facing a 'great internal crisis' and faces a grave future. He said that four specific trends, which are threatening to 'water down' the integrity of Orthodoxy, are in process. He enumerated them as being: i. The trend that seeks to divide the younger generation from the older; ii. The trend that is seeking to cut-off Orthodoxy from its Mother Church and Motherland; iii. The one that is seeking decentralization; iv. The one that is advocating 'boundless religious liberalism', which is frequently explained by its advocates as broadmindedness. The Archbishop characterized the 'backers' of these various trends as: i. Advocates of 'Americanism' ii. Isolationists, who seek to sever all ties with history iii. Proponents of small, ineffective 'church-around-the-corner' ideas iv. Christian pantheists.

- An interesting sidelight on the theme of Metropolitan Bashir was shown in a recent story from Toledo, O., where the Syrian Antiochian Orthodox Church just established a 'new' Diocese of Toledo, under Metropolitan Bashir. In this move, three priests of that jurisdiction were nominated as possible candidates for the office of bishop. Formerly this area was under the separate jurisdiction of the late Archbishop David, who died in 1958. The late archbishop and the present Metropolitan had always claimed equal and 'overlapping' jurisdiction. Rev. Michael Howard, current pastor of St. George's Church in Toledo, which was the late archbishop's cathedral parish, said neither he, nor his people, would recognize Metropolitan Bashir, nor any appointee named by him. (Apparantly the problem of 'unity' within the Syrian Church is not one of language or race. - ED)
- In analyzing the message and points raised by Archbishop Iakovos, one is forced to look back from history that Greece was not always a nation, but 'evolved' from many peoples, as America is doing today; hence, 'Americanism' is only a birth-pang to the growth of a new people, a great culture, and a great nation. Such a desire to 'sever ties with history' is a part of natural growth; it is found in families, where children 'cut ties' to enter the world - this is not 'isolationism', but only rightful expression. The third point is that the little, ineffective 'church-around-the-corner' is difficult for any centralized authority to control; it places a burden on it of providing ample sources of clergy; in addition, such churches are cut down on revenues sent to any central authority - on the other hand, the Church is for the people, not for the clergy, and, therefore, small churches actually do a better job of serving the needs of the people. Christian pantheism is a term, loosely applied, to those who are often 'dissenters' from autocracy and 'thought control apparatus'; such a church should be carefully examined, before being made. - ED.

DOX HIERARCHS MEET IN CLOSED SESSION. Leading bishops from many of the Orthodox jurisdictions in America met on March 14th at the Greek Archdiocese to discuss many of the far-reaching aspects of Orthodoxy in America and to establish a joint commission to study the entire problem.

One of the central aspects of the study is to hinge around the formation of a standing committee of Orthodox bishops in America; this commission will then endeavor to take such steps as are necessary for the working out of increased cooperation among the various Orthodox jurisdictions, and its relationship with other religious bodies. It was agreed that no public statement would be made on the latter point, however, until after the Pan-Orthodox conference to be held on the Greek Islands next summer.

A resolution was adopted that the recent 'un-American' criticism of the National Council of Churches, by certain figures in government and private circles, be deplored; this had unanimous approval from all the hierarchs.

Present at the meeting, which had been convened by Archbishop Iakovos of the Greek Archdiocese, were: Archbishop Leonty(Russian), Archbishop Ireney(Russian), Bishop John(Russian), Metropolitan Antony(Syrian), Bishop Dionisije(Serbian), Bishop Bohdan(Ukrainian), Archbishop Iustin(Ionian), Bishop Moldovan(Romanian), Bishop Chornock(Carpatho-Russian), Bishop Iustinian(Bulgarian), Metropolitan Andrey(Bulgarian).

Archbishop Iakovos later stated that the commission's first report is due at another informal meeting in June, which is expected to bring together representatives of Eastern Churches over and over as well as from the Western Hemisphere.

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GOYAN CALLS FOR NATIONAL CENSUS OF ALL GREEK ORTHODOX. Nicholas L.Zouras, Chairman of the National Study Committee of GOYA(Greek Orthodox in America), issued a report that says that a census for Greek Orthodox is 'imperative'.

In his report, Dr.Zouras said that the Greek Orthodox Church in America is approaching that stage of development from which vital institutions in the field of education and social welfare can be established. He cites the 1959 Yearbook of American Churches as listing over a million members in the Greek Archdiocese; yet, says he, there are only 50,000 who pay their dues to the Archdiocese. He further indicates that there are possibly about 1,000,000 potential members that are not fulfilling their obligation to the Church. To develop the Church, as Dr.Zouras suggests an immediate, parish by parish, census of all Greek Orthodox in the immediate areas. He mentions that just such a census was undertaken in Washington, with amazing results; some thousands of unknown Greek Orthodox were uncovered by door-to-door canvas, along with vital statistics on their occupations-education-etc. Through this method, he continues, a revitalization of the entire Church can take place, with thousands drawn back into the Church.

It is interesting to note that the Greek Archdiocese has close to 355 churches in its jurisdiction. An estimated average cost, per church, has been given, by one cleric, at \$300,000. The operating of each of these churches is about \$1,500 per month. Based on Dr.Zouras' estimate of about 50,000 'active' members, this is an outstanding feat of financing. To cover the operating expenses, each member has to give over \$100 a year; this in addition to the amounts necessary to retire building costs of new structures, which already total close to \$1 billion dollars. The annual gift of each 'active' member, to the Archdiocese, of \$10 is expected to pay the operating costs of all the various facets of that headquarters: - a total of \$500,000,000 in 1959. - ED.

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ORTHODOX CHURCH TO COST \$400,000. Father Nicon Patrinos, pastor of the Greek Orthodox Church of Central Westchester, has just announced that plans for the erection of a new church building on the 11 acre, wooded estate, at 28 Westchester Ave., Harrison, N.Y.,

have been agreed on; total cost of structure, except for interior furnishings, will be close to \$400,000.

At present, this mission church is using the stately mansion as a temporary chapel and parsonage house. The new church is designed by the architects Kokkins & Lyras.

- The cost of this 'average' new Orthodox Church structure runs somewhat above the figure given above for the national 'average'. This is because there are a great many small buildings included in the total number of 355 churches, for the whole country. -ED.

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RADIO-TV STUDY REPORTED ON BY NATIONAL COUNCIL OF CHURCHES. The general board of the National Council of Churches has just been given a preliminary report on a two-year study on religious broadcasting in the U.S., over Radio-TV. The final report is expected in June of this year.

Dr. Espy, committee secretary, told the general board that 'an overall appraisal of religious broadcasting is difficult, if not impossible'. He stated that the study showed that mass media sometimes ran parallel to the church's objectives; sometimes uncongenial; and, other times, antagonistic. In addition, many local religious programs were found to be extremely mediocre or inferior, with some actually doing the body of the Church an actual harm. One recommendation, that the study revealed, was that churches should make more use of available research in using such mass media.

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1959 COUNTRY'S WORST CRIME YEAR. The year 1959 was the worst for crime in the history of the U.S., said Director J. Edgar Hoover of the F.B.I.

A 5% increase in juvenile arrests occurred; the percentage increase being the same for large cities as for small. Arrests of adult offenders showed virtually no change from 1958.

All major crimes, except burglary and armed robbery, showed an increase from 1958. The greatest increase was in the classification of 'aggravated assaults': 7%. Murders went up 5%. Rape rose 4% (known cases). 2% in auto thefts; and 1% in larcenies. Burglaries and armed robberies both decreased slightly.

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INTERESTING ADVERTISEMENTS OF RELIGIOUS ITEMS NOTED. In two examples of advertisements, found in recent issues of religious publications, the following were noted:

'Sculptured Rosary, imported from the Holy City....each bead...exceptional in...portrayal of the Mysteries of Holy Rosary and Litany of Blessed Virgin.....handsomely carved Crucifix andcenterpiece actually holds earth from the Catacomb of St. Calixtus.....With every...Rosary we will send a Prayer by His Holiness Pope Pius XII (Indulgence of seven years for each Rosary. Plenary indulgence for daily recital during an entire month).....\$6.95.

Monk's Bread.....this is the bread that patience and devotion make perfect. The bread that is born in a monastery oven - baked by white-robed monks in the Trappist Abbey of the Gerards. So nutritious, it forms the mainstay of the monastery diet. Originally destined only for the Abbey table.....baked from a treasured recipe.....Visitors to the Abbey carried word of it.....bread to their friends.....Quietly, spontaneously, a demand was created. (Note: in small print at the bottom of the advertisement: 'Baked in this area under Abbey's supervision by your nearby Nabisco Bakery')

RECIPE FOR ORTHODOX 'PROSPHORON'. In the Eastern Orthodox Church, a loaf of kneaded bread is used in the Divine Liturgy. From this bread the particles are taken for Holy Communion of the people, along with other particles in commemoration of the Hierarchs, Saints, and the dead. To make this bread, the recipe is here given:

2 cups of warm water
1 cup of flour
1/2 cup of yeast

1 teaspoon of salt
1 Prosporon Seal

Mix the yeast in the warm water; to this, add the sifted flour and salt; knead until smooth, until the dough is manageable. Place in a bowl, cover and let rise. When doubled in size, knead once more. Then put dough in cake pan which has been floured only, not greased. Dip the pan in flour and stamp the dough firmly, allowing Seal to remain in stamped position until ready to bake (i.e. - until dough has again raised to double its size). After it has risen for the second time, remove Seal and bake for 30 minutes at 370 degree temperature.

The Height Where His Countenance Shines ”

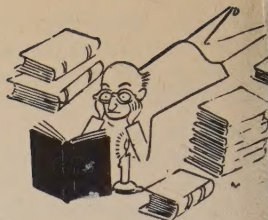
*Does your face show the strain of the turmoil and strife,
or your mouth sag dejected or grim,
Do you give the appearance you have lost out in life -
that you are fed up with things to the brim.
If so, just remember your destiny here:
That you are made in the image of God.
You are greater than all of the works you survey
and your soul does not rest beneath the sod.
For has He not told you, by word and by sign,
that you are destined for heights where His Countenance shines.*

*Do you feel that your efforts have all been in vain,
and your strivings, lack-luster and dim,
Do you feel recognition, that you had hoped to gain,
is denied by perversity's whim.
Remember - no effort is hidden from God,
Who patterns all worthy designs:
He is preparing a mansion for you where the Light
and the Love of His Countenance shines.*

*You may think that your neighbor, not you, gets all the breaks,
that he is favored by destiny's whim.
But you'll find that his life is a struggle, even as yours,
If you earnestly try to know him.
For you and your neighbor are His Works alike.
And envy is not God's design.
Some day, all your problems will each disappear,
in the place where His Countenance shines.*

*So, seek not on earth empty laurels,
nor strive for material gold.
But, follow His precepts, be gentle and kind,
for you are one of the lambs of His fold.
Remember the pattern He gave you
in the life of His Son so divine,
Who trampled down death and shows us the road,
to the height, where His Countenance shines.*

NEW and USED RELIGIOUS BOOKS



'Dionysius the Areopagite'	Rolt, C.E.	223 pages(cloth)	England	\$2.
'Saints & Sacraments of Armenian Church'	Kaloustian	111 pages(paper)	U.S.	\$2.
'Orthodox Eschatology'	Nedelkoff, Rev. G.	29 pages(paper)	U.S.A.	.7
'Orthodox Spirituality'	'a monk'	104 pages(paper)	England	\$1.2
'Manual East.Orth.Prayers'		113 .. ..	..	.6
'Eusebius Matthopoulos'	Papakosta, S.	107 .. ..	..	1.1
'Holy Orthodox Church'	Dabovich	80	U.S.A.	1.3
'Kyrillos Loukaris'	Germanos, Metro.	31	England	
'The Orthodox Church'	Bulgakov, Sergius	200		4.7
Meditations Divine Liturgy'	Gogol, Nicolai	.. ..		1.0
'Church Is One'	Khomiakov	36 pages(paper)	U.S.	.45
'St.Sergius in Paris'	Lowrie, D.A.	119 .. cloth	England	2.7
'Russians & Their Church'	Zernov, N.	193 .. ..	..	2.2
'St.Tikhon Zadonsky'	Gorodetsky, N.	249 .. ..	..	4.2
'Heritage of Byzantium'	Beza, Marcu	108 .. ..	..	1.7
'Pilgrim Continues His Way'	French, R.M.	126 .. ..	..	1.1
'Coptic Offices'	Woolley, R.M.	154 .. ..	..	2.6
'Unseen Warfare'	Kadloubovsky-Palmer	280 .. ..	..	4.7
'Our Mother Church'	Zvegintzov, C.	126 .. paper	..	1.2
'Union of Christendom'	MacKenzie, K.	702 .. cloth	..	2.7
'Greek-Byzantine Liturgical Hymnal'	Anastasiou	.. ..	U.S.A.	5.
'Greek Orthodox Catechism'	Callinicos, C.	117	England	1.2
'Faith of Our Fathers'	Soroka & Carlson	160 .. paper	U.S.A.	2.
'Rudder' (Sacred Canons of Orthodox Church)		1034 .. cloth		9.7
'How the Church Came to Russia'		24 pages(paper)	U.S.	.3

Some of the above titles are used, some are new; in most cases, quantity is limited.
Price, however, includes postage IF money accompanies order.

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